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THE

CATHOLIC WEEKLY INSTRUCTOR;

Or, Miscellany of

RELIGIOUS, INSTRUCTIVE, AND ENTERTAINING KNOWLEDGE.

No. 7.—Vol. II. Saturday, February 15, 1845. { Price 1*d.* or Stamped, 2*d.*

THE CATHOLIC WIFE.

[Continued from Page 27.]

"Beati mites; quoniam ipsi possidebunt terram."
"Blessed are the meek; for they shall possess the earth."
St. Matthew v. 4.

I said that the Butlers had four children—Jennie, Denys, Mark, and Harry; and Jennie was only seven years old. They were *rough* children, all of them, except Mark, who was like his mother, and a gentle delicate boy; for their father was a rough hasty man, who often dealt sharp words, and sharper buffets, to the poor little ones, when they were naughty and troublesome, which, to tell the truth, was pretty often. I am sorry to think that Andrew's method of education is a very common one among the poor. Their children come into the world, and they feed and clothe them as well as they can; rock them in the cradle when they are little, and send them out into the streets when they are bigger, and the wear and tear of them is become past endurance—without much more regard to what is going on silently may be, but surely, *within* those little hearts and those immortal souls, than if they were so many animals without souls at all. There is little care whether those hearts are gradually being trained towards good, or secretly inclining more and more towards evil; little thought of the two-fold nature of each one of them, the one the natural man, warring against God, hating to be controlled, always seeking its own good, and always in wrong ways; "drinking in iniquity like water," and making hourly leagues with Satan; the other, the child of God, grafted in by Baptismal Grace; the weak, but divinely strengthened member of Christ, bought by His Blood and one with Him; the soldier of the Church, the heir of Heaven. When the wonderful and fearful interests, and the intricate and complex characters, which lie folded together and intertwined, as it were, in childhood, are so forgotten and disregarded, how can it be a matter of surprise, that so much stubbornness and unteachableness, as is common in the children of this class, should be the result? They are unduly spoilt one hour, and savagely cuffed and abused the next; by turns over-indulged and rated at, till the will is become perversely and obstinately bent, and the temper made harsh, dogged, and irritable.

Alice, like most of her neighbours, had allowed her children to speak rudely to one another without reproving them, or showing them that uncourteous behaviour is always, to a certain degree, a breach of Christian Charity, and a transgression of the Apostolic injunction to "be courteous and kind" one toward another. She had allowed her boys mostly to take their own course in small matters, for the common reason, "that they were boys," and were tiresome in the house. Still she had always insisted on some things: obedience to her positive commands, and, of course, on their going with her to Chapel and to Sunday-school. But now that she had really begun to comprehend the workings of her own heart, and to observe in what direction they led, she began to perceive also *the value of youth, and especially of childhood,* and the necessity of forming her children's habits, before they became hardened into a settled character. One morning, Denys came in earlier than usual from his work with very dirty shoes. His mother had just cleaned the floor, and "tidied up" the house, and the large half-moons of soil from his nailed half-boots, were enough to try the patience of a tidy housewife. Alice was going to speak sharply to him, but checked herself, by remembering in time to look up at the Crucifix, as Father Clifford had advised, and she said only, "Denys dear, only look at your shoes; could'nt you find the scraper?"

"I did'nt look for it, mother: I can't help its being dirty."

"But you can help bringing it in, dear: get the broom and clean it away."

Denys sat still looking sulky. At that moment Jennie appeared at the back door, carrying Harry in her arms. "Jennie!" called out Denys to her, "will you bring the broom and sweep up this? you are just handy to it there."

"My! and mother has just tidied up! But if you brought it in, you ought to take it out again—I've got Harry to mind."—"Get along, then, you cross thing! Here's Mark will do it for me—Mark, will you get the broom and sweep away this dirt; I'm so tired I can't stir"—and Denys folded his arms in imitation of his father, and crossed one leg over the other. Poor little Mark was very tired too, for he had been out the whole morning pig-keeping, and his shoes were soaked with wet; but he threw down his wallet cheerfully, and went towards the broom at his brother's desire. Before he reached it, however, his mother stopped him, sent him to change his shoes, and said gravely to Denys: "Denys, I told *you* to sweep up the dirt you brought in by your own carelessness, and I insist upon your obeying. You may think it matters little whether you or Mark do it, but it matters very much that you should obey your mother, and

that you should do so cheerfully. You was learning the other day some part of the History of Our Lord's Life—Have you forgotten, my boy, that He was subject in all things to His parents?"

Denys coloured; there was an evident struggle between his good and evil nature, or rather, between nature and grace implanted at baptism. Satan whispered in his ear, "Stand out like a man, and don't be tied at your age to your mother's apron-string." His guardian-angel whispered too, "Obey your mother, and you will please God; has she done so much for you, and will you refuse her this poor service?" His guardian-angel conquered. Denys put away his sulky look, took up the broom, and cheerfully swept the floor, hung up the things he had thrown on a chair, and asked if he should help to peel the potatoes, which his mother was shredding into a large brown pan for dinner. She stopped a moment from her work, to stroke the hair from his forehead and smile upon him. Denys felt very happy, though he was sorry for having at first resisted her wishes—*he had fought a battle and conquered,* which always gives fresh strength and help against evil habits and tempers. Jennie felt that she might have put Harry into the cradle, and have wished at least to do her brother a service. She resolved the next time not to give him so sharp an answer. As Andrew did not come in when the potatoes were ready, Alice said with a half-sigh, "Come, children, come and get your dinners; we had best not wait for your father."

"Where is father, mother?" said Jennie, when she had eaten half a plate of pease-pudding.

"I don't know, child—may be, Bradman is more busy to-day than usual."

"No he isn't, mother," said Denys, "He can't work because of the frost. I saw the teams shot off (unharnessed) an hour before I left work—but I saw father go down the Stoke Road, along with John Myers and Sally Muddle. Why does father go with them so much, mother, and to Stoke?"

"My dear boy, you have no business with your father's comings and goings—don't ask them questions, Denys."—"But, mother, father ought not to leave *you.*"

A tear half started into Alice's eye, but she resolutely steadied her voice, and answered mildly and seriously: "Denys dear, he is your father, and a child may not think ill of his father in any way, except upon matters of real sin, and then only when he is *obliged* to judge. Do you act rightly and dutifully to me, and put away all thoughts of the actions of others. If ever you think any one does wrong, and does an injury to another, think that the injury, the pain of it at least, comes from God, and it is best to suffer it."

"That is very *difficult,* mother; I feel anger rise up when any one does wrong, or gives pain to another."

"It is *difficult,* boy, as you say; but do you always do what is right?"

Denys coloured, but answered humbly, "No, mother, to be sure not; but does *any one?*"

"Of course not; that is what I meant. And if you would take a little time to think over the matter, when you get angry, you would see that it is unreasonable, for you yourself offend God many times a-day, or at least in the week. 'Judge not, and you shall not be judged,' you learnt from Father Clifford last week in the Holy Scripture: and as you remember, he said in his instruction on Sunday evening, that Charity was a greater Virtue than either Faith or Hope, and that it is more difficult to meet with, which must be a great pain to our Dear Lord who died and gave Himself for us out of Charity or love. So 'judge not'—let that be your motto, Denys dear."

Denys smiled, and jumping up from the table, he ran to wash some plates for his mother and sister to take their dripping-cake upon. While he was doing this, a knock was heard at the door. "See who it is, Jennie," said her mother; "perhaps the tape-woman, and I want some sadly."

"Mother! it's Bradman! shall I ask him to walk in?"

Now next to the "Squire" himself, Bradman was clearly the most important landholder in the village, but he was even still more feared than the Squire himself; for he was a somewhat awe-striking personage to every body, especially to the idle boys on Sundays playing among the tomb-stones in the Church-yard (at the gate of which the sociable was regularly seen once a-week, conveying Mrs. and the Miss Bradmans to Church), when his loud voice and scarlet waistcoat caused them as much terror, as did the well-known trot of his old chesnut mare among the labourers in his fields on work-days. Bradman was a kind-hearted man, too, in his way; but his notions of the poor were somewhat strange, if they were not singular. He had no idea of new-fangled ways, not he; his father had given at the rate of eight shillings a-week to his labourers at Court Farm, and eight shillings a-week he gave too—and if a hard-working man could not find himself and his wife, and as many children as he might chance to have, in rent, food, clothes, firing, soap, and candles, for eight shillings a-week—why, he must be unthrifty and improvident, and it was his (Bradman's) duty as a Guardian (is that name conceived in irony?) to transfer him and his to Combe-Basset Union with all speed.

"Good morning to you, Sir," was Alice's somewhat fluttered salutation, as she wiped a chair with her apron—"I am sorry Andrew is out, but will you please to sit down?"

"Out, is he? where is he gone?"

"I can't say, Sir, exactly; but I fancy to Stoke."

"To Stoke, umph! I am sorry to say, Mrs. Butler," continued Bradman, putting one hand into his waistcoat-pocket, and taking hold of the back of the offered chair with the other; "I am sorry to say Butler is become a very careless workman. Not that he does his work badly either, but he is always on the move, never satisfied, and mixing himself up with all manner of idlers and vagabonds. It was to speak about this I came here to-day, though I could ill spare the time: and you may tell him from me, mind, that if he does not give up this running to Stoke and preaching about with those Methodistical chaps, and go

to church regular, as he used, I have made up my mind to part with him."

"Oh! Sir—Mr. Bradman—you would not take the bread out of these children's mouths!"

"I have made up my mind," replied Bradman, putting both hands forcibly into his pockets, as if to impress Alice with his strength of mind. "I have made up my mind—children are nothing to me; I have nothing to do with that. Butler is my carter, and I choose that my carter shall go to church, or he shall leave Court-Farm; Court-Farm is mine, Mrs. Butler, and my servants shall go where I please, or go altogether. A pretty pass we are come to, when the servant's conscience must be nicer than his master's. If this parson is not learned enough for Andrew, let him read his Bible at home."

"That is what he has done, Sir," said Alice, "and that is what has unsettled him so of late. Night after night he has been up, poring and studying of his Bible till he could make nothing of it from beginning to end."

"Well, well," interrupted Bradman, preparing to depart, "I have nothing to do with that, thank my stars! I am not a parson. All I say is, that Andrew must go to church, or look out for another carter's place. Tell him so; and I hope he will be reasonable. But I must say, I am sorry for him, Mrs. Butler; for I don't like popish divisions and fooleries in a house. If that has had a hand in unsettling him, you must answer it to him—good day to you." And Bradman pushed aside little Harry, who had been gazing with infinite awe at the bright buttons on his red waistcoat, took the bridle from Denys who had been holding the chestnut just outside the door, flung him a half-penny, and rode quickly away. Denys's face flushed as he looked at the half-penny, and seemed to have a mind to throw it angrily from him; but he caught his mother's eye smiling on him through some tears, and he gave it into her hand. "What are we to do, mother?"

"Much as usual, my boy—you must go to your work; and Mark, too; and Jennie must do some sewing, and mind Harry, while you clear away these things.—Look, I have a nice piece of bacon to put by for your father."

"Mother! your own bacon—you have not touched a bit of it!"

"I do not want it, boy—I have dined. Now go to your work, Denys; Benson has been gone by these ten minutes."

"I am going, mother.—Do you know, while Bradman was talking to you, I had a hard matter not to call him *hard-hearted;* but I remembered my *motto* in time—perhaps it is all for our good, mother."

"I am sure of it," replied Alice, much cheered by her boy's docility, which was not natural to him—"I am sure of it, indeed—God bless you, Denys dear, and speed you on!"

Andrew came home late in the evening, in high spirits, and much elated by his success as a preacher in the new Salem Chapel at Stoke. He had drawn floods of tears from some of his audience, and created a great *sensation* among them all. They had had a pleasant tea-party afterwards, when some theological questions were started, and he had given his judgment with great applause, against the opinions of a cobbler of the town, and a little brewer, from a neighbouring village, both of whom, nevertheless, had the Bible at their fingers' ends, which ingenious phrase has more truth in it than is imagined by those who use it; for such students in the school of self-taught theology, are unwittingly keeping its Divine teaching at arm's length. Poor Andrew! he was happy in the idea of his new learning and importance. It was pleasant to be *considered;* to be raised, if for an evening only, above the clods he daily turned up in the fields, and the harrow, which, as it slowly broke them into a level, seemed also to grind his ideas to one dead and uniform flatness. It was natural, indeed, when the knowledge of some higher state of holiness than he saw around him began to break with both a kindling and disturbing light upon his soul, that he should, as it were, awake and ask for some guide, some instructor, to show him clearly what was this state, and to draw him upwards to such a standard. It was natural, indeed, when sin began to show itself in its own deformity within his heart, that he should cry aloud for some healing medicine; that he should look up and around, if such might be found; and not finding it, that he should become restless, unsettled, and miserable. For there is no misery equal to that of desiring a guide, and finding none; of bearing about a burthened and doubting soul, and having no loosing hand to unbind the chain, and to scatter the darkness. And for him there was no guide, and no medicine—there was nothing to be done but to follow his own direction, and to take the cures prescribed by his own self-will. Poor Andrew! So he wandered hither and thither in the dark, and took deadly drugs for medicine: nor was *he* much to blame.

The news of Bradman's visit and declaration came upon him like a thunderbolt. He was excited and roused, and he stormed at Bradman, the parson, and Alice, by turns, abusing all alike. He refused to listen to her advice or remonstrances, and vowed that neither parson nor farmer should hinder him from following the light of his own conscience, and worshipping God in his own way. In vain did Alice implore him to wait till morning—to sleep upon his anger, and to forego all rash resolutions.—He flung from her angrily, ordered her to be silent henceforth on "his affairs," and went to bed.

The next morning Andrew came down with a face of most determined sulkiness. He pushed the children from him without speaking, and finished his breakfast without saying a word to his wife. He sat with his hat resolutely fixed on his head, a sure sign something was wrong, and appeared to be brooding over some desperate resolution. By every quiet and wife-like means, without *bothering* him, Alice attempted to win him from his unpromising mood, and to consult with him on his plans. But the evil spirit refused to be chased away by Christian charity, and Andrew went doggedly to his work without vouchsafing a single syllable. The day passed, and Alice prepared

his dinner with unusual care against he came home, reserving only potatoes for herself. But when he returned home, Andrew was still in the same sulky mood, spoke gruffly in monosyllables, and, as far as he could, sullenly rejected every thing like help or intercourse. The next day, and the next too, passed in the same manner, and during the rest of the week he still refused to speak to Alice, to allow her to comfort him, or to be drawn out of his obstinate gloom.

It came at last to be Saturday evening, when it was Alice's general custom to go to Father Clifford's house, together with such of her neighbours as either wished to go to confession, or desired instruction, or wished for consolation and advice in any trouble or difficulty. On Saturday evenings, more especially than on any other, Father Clifford's learned books were piled up together on his reading table, and were shut up and dismissed for the time, to make way for some fresh reading or interpretation of that deepest and most wonderful of all books, which may well be called "The Story without an End"—the Heart of Man. In that book Father Clifford must have studied much, and remembered what he studied; for whenever called upon by the poor of Combe—like the wise householder of Holy Scripture—he "brought forth out of his treasures things both new and old" for their benefit. There was something, too, in his very look, that gave strength and confidence to those who went to him. There were deep-graven and abiding marks of trial bravely met and patiently borne; of stern battle undertaken, and of enemies overcome. It is a proverb that "the bravest soldiers are the gentlest men," and it is at least true of Christ's soldiers; for the holiest among them are always the most full of charity for their weak and sinful fellows.

So Alice thought, though, perhaps, she could not have put her thoughts into words, when this Saturday evening she went into the well-known study—in the oratory of which, with a single crucifix and image of Our Lady, hung that wonderful picture which she could never look at without a certain awe, of a solemn and stern-looking soldier in bright armour, but whose deep glorious eyes up-raised, and ring of light around his head, showed him to be a saint of God. There, as usual, Father Clifford sat buried in thought, with the single well-worn book before him, in which was a picture of the same saint in bright armour, and which he quickly put aside to welcome Alice. She did not go to complain of her husband; on the contrary, her disposition was the farthest removed from such a course; but when questioned as to her visible trouble of mind, she simply and sincerely told all that had occurred in the week, and asked what she could do, if any thing, to bring him into a happier frame, and to restore peace to the house. Father Clifford questioned her closely as to her own behaviour to him, and finding in it nothing worthy of blame, he counselled her to go on quietly as usual, to speak always gently, as she had done, to her husband, to keep the children from annoying him, to do every thing for him just as if he treated her in the most affectionate manner, and to keep her mind quiet, and have firm trust in God, warning her against *impatience*, and any thing like a want of meek submission to the Divine will; especially, he bade her pray fervently for her husband, and advised her to offer up the morrow's communion for him. Alice thanked him, when she left, with deep gratitude.—She was making great advances in her spiritual life, under Father Clifford's guidance. She felt the inestimable blessings of obedience. She felt that greater light and clearness increased by degrees, and that her way was literally made plain and easy before her, even in the greatest straits. I do not mean that she never had doubts, or times of despondence and depression. Such a state would not be desirable, even if it were possible, which it is not. But she felt that in strict obedience, and daily submission to every circumstance of her life, she was really "waiting upon" her heavenly Father; and that, according to His promise to all who do so, or strive to do so, He was daily feeding her with grace, and granting her the blessing of being continually in His Presence, and acting under the guidance of His Holy Spirit.

She went home, not only with a lightened heart, but with fresh strength to bear her burthens, through the counsels of this holy man; but was surprised, as she drew near the house, which she had left empty of all but the sleeping children, to hear the sound of loud voices and laughter. For a moment she paused, for the voices were strange to her; but recollecting herself, she stepped forward and lifted the latch. In the little kitchen were four people; Andrew, the identical John Myers, and Sally Muddle, whom Denys had spoken of the day of Bradman's call, and with them a kind of half-and-half Methodist, a widow who kept the Combe-Bassett turnpike, and whom Alice had always shunned as a meddler and a scold. Tea was set out upon the table, and Andrew was frying the identical piece of bacon, of which Alice, as usual, deprived herself, for his company, who, meantime, were making extremely merry with some things on the table before them. These things were the Crucifix, Alice's Missal, and a picture of our Blessed Lady of Sorrows, which hung always at the head of her bed. Just as Alice entered, Andrew handed the bacon to John Myers, who, having laid it on his plate, stuck the fork through the picture and put it into the fire. Alice had need of all her strength, and of her submissive spirit.

(To be continued.)

"The word *Breviarium*," writes the author of No. 75 of the *Tracts for the Times*, "first occurs in the work of an author of the eleventh century, and is used to denote a *compendium* or systematic arrangement of the Devotional Offices of the Church. *Till that time they were contained in several independent volumes, according to the nature of each.* Such, for instance, were the *Psalteria, Homiliaria, Hymnaria*, and the like, to be used in the service in due course." The writer then goes on to say, that Gregory VII. caused to be drawn up a work containing in one all these different collections, introducing the separate members each in its proper place, and harmonizing them together by means of rubrics; and farther, that some have concluded the word Breviary in its original sense to have signified a collection of rubrics rather than the offices connected by them.

A BULL FIGHT.

We arrived too late to see the entrance of the first bull—he was already in the arena, and the *picadors* were goading him with their long lances, while the six gaily-dressed, lithe and active *matadors* teased him with red cloaks, which they flirted within a few feet of his horns, and enabled them, as he sprung to gore the garment, to display their agility in avoiding the deadly blow of his horns. After annoying him thus with cloaks and lances for about ten minutes, a trumpet was sounded; and immediately a dozen *banderillos*, or small lances, covered with gilt and flowered paper, were stuck in his neck, making him bound with rage at the assailant as he felt every new sting of the cruel weapons. This done, the crowd circled around, and he stood in the midst, snorting, pawing the earth, veering his head from one portion of the ring to the other, beholding everywhere an armed foe pointing at him with a lance, and howling as if to dare them to attack. But he was effectually tamed. Another blast from the trumpet, and two of the matadors approached stealthily from the rear, and plunged lances surrounded with fireworks, into the skin of his neck. Snorting, roaring, blazing, cracking, he bounded over the arena, lashing himself with his tail, and dashing, without purpose, at every thing. At the third blast of the trumpet, the chief matador, who now made his first appearance, stepped forth, and proceeded to the judge's gallery for the sword, to dispatch the animal. By this time the fireworks had burned out, and the bull had been teased toward the southern barricade of the theatre. Panting with fatigue, rage and exhaustion, he stood at bay. The matador (an Andalusian, in pumps, silk stockings, and a tight-fitting purple dress, embroidered with bugles) was a person of Herculean frame; and his manly form, in the perfection of human beauty and strength, contrasted finely with the huge mass of bone and muscle in the beast. He wound his red cloak around the short staff which he held in his left hand, and approached the bull, grasping in his right his well-poised sword. The bull worried by the red cloak, bounded at him. As the animal stooped to gore, the matador leapt to the left with the bound of a deer, and, receiving the beast with the whole shock of his weight and spring on the point of his weapon, passed it through his heart, and laid him dead without a struggle at his feet. The circus rang with applause at the successful stroke. Drawing out his blade, black with blood, the matador wiped it on the cloak, and, bowing to the multitude, restored it to the judge. The trumpet sounded again: a rope was noosed round the beast's horns, three gaily-caparisoned horses were led in, the carcass was hitched to them; and, at another blast of the trumpet, they dragged the body, at full gallop, out of the circus.—*Mayer's Mexico.*

BURYING CLUBS.

In the evidence of one of the physicians examined before the Commissioners of Inquiry into the state of large towns, &c., whose first report has just appeared, we observe these words: "I used often to observe great apathy in a certain class about the death of their children. They did not seem to look on the death of the young as the great evil which it is commonly regarded; they said, 'God took care of young children who died; that their death did not matter much; that life was full of hardships and misery, and that the child was provided for when it died.' This feeling I found to be rather common." (3,313, p. 203.) The picture here presented is true to nature so far as it goes; but the shades in which it must be finished, we regret to say, are of a much deeper grain than those yet laid on. There is not merely indifference among the labouring population of England in regard to the death of their children; in some places there is a positive premium upon the event. The new sacrifice to Moloch is perpetrated in this way:—Soon after a child is born it is entered on the books of as many burying clubs as the parents can command funds to pay for. The sum subscribed to each is but a few pence, or even halfpence, weekly; so that parties being in full employment can sometimes afford to have the name on the register of ten or a dozen of these societies. And the investment may always be made a profitable one. The hapless child has but to be killed by exposure, by neglect and worse treatment, to give these unnatural parents a claim upon the several societies of which they have enrolled their infant a member, to the extent in all, perhaps, of 30*l.* 40*l.* and even 50*l.* We feel the hot blood rising to our cheek, as the outward sense follows the pen that is fixing indelibly such statements as these, which will soon be before the public in all their revolting details.—*English Churchman.*

THE WATER LILY.

Oh beautiful thou art,
Thou sculpture-like and stately river green
Crowning the depths as with the light serene
Of a pure heart!

Bright lily of the wave!
Rising in fearless grace with every swell,
Thou seem'st as if a spirit meekly brave
Dwelt in thy cell.

Lifting alike thy head
Of placid beauty, feminine, yet free,
Whether with foam or pictured azure spread
The waters be.

What is like thee, fair flower,
The gentle and the firm; thus bearing up
To the blue sky that alabaster cup,
As to the shower!

Oh! love is most like thee—
The love of woman, quivering to the blast
Through every nerve, yet rooted deep and fast,
'Midst life's dark sea.

And faith—Oh! is not faith
Like thee too, lily, springing into light,
Still buoyantly, above the billows' might,
Through the storm's breath!

Yes, link'd with much high thought,
Flowers, let their image in my bosom lie,
Till something there of its own purity
And peace be wrought—

Something yet more divine
Than the clear, pearly virgin lustre shed
Forth from thy breast upon the river's bed,
As from a shrine!

THE DEAREST SPECTACLE IN LONDON.

A correspondent of the *Times* gives the following items as forming the total charge of visiting St. Paul's Cathedral:—"Entrance, 2d.; whispering gallery, trophies, and model, 2s. 6d.; the ball, 1s. 6d.; clock, 2d.; vaults, 1s.—Total, 5s. 4d.

THE CRUSADES.

WITHIN the last hundred years those persons (the number of them is not small) who have drawn their opinions respecting the Crusades from the writings of Gibbon, Voltaire, and others of their school, have regarded the Crusades as useless, or fanatical and unjustifiable. These men, styling themselves philosophers, have been able to make up a deal of maudlin pity in their writings, if animals were in any way ill-treated, or some vile poisoner of the morals and faith of a nation subjected to summary and merited chastisement; but when sympathy is asked for such as have resisted to death the persecutors of their creed, or when the propriety of Christians affording succour to Christian sufferers is discussed, faint praise, or a sneer, or silly comments on the prejudices of mankind, have been the staple reflections in which these modern wise men have indulged. A far better kind of reasoning is now beginning to possess the minds of readers and speakers, and no better proof of improvement in these respects can be given than the altered tone of lecturers at mechanics' halls, and of talkers in debating clubs. We have been much struck by a report of a meeting held a few weeks ago in Manchester, when the policy of the Crusades was examined: the opinions of the members, given at considerable length in the *"Guardian"* newspaper, will be perused by our readers, we think, with the same interest and pleasure which they have afforded to us.

"Mr. Caw adverted to the feudal system, and the rude state of society at the period when the Crusades commenced; which he regarded as the means of ameliorating many of the defects which then existed, and of gradually inducing a better and more polished state of society. These Crusades arose out of the indignities to which the Christian pilgrims to the Holy Land were there exposed, and to their persecutions by the Mussulmans, who then held Jerusalem. Mr. Caw then took a rapid survey of the Crusades, from the preaching of Peter the Hermit and the councils of Placentia and Clermont (A.D. 1095), to the last of these remarkable expeditions under Louis IX. of France, and Prince Edward of England; after which the spirit for such enterprises completely subsided, after enduring for nearly two centuries. Mr. Caw then proceeded to consider the influence of the Crusades over the manners of Europe. The feudal system was essentially warlike in its character; and the tenure by which lands were held, involving military service, caused every man, more or less, to be a soldier. So long as strict military discipline was preserved, the fabric of society was comparatively safe; but when it was relaxed, either through the circumstances of the times or a feeble administration of the executive power, there was an inherent tendency to confusion and disorder. At the commencement of the Crusades, symptoms of the decay of feudalism were apparent, and the modifications it received were decidedly beneficial. The wild and exuberant spirits of a military aristocracy seized with alacrity upon the opportunities of reaping laurels of victory in Palestine; and, while their energies were directed in general to the great objects of the war, each individual was led to the desire of personal distinction by the custom of the times. Thus an additional element of civilization was evolved, and the principle admitted, that individuals, otherwise obscure, might, after having performed certain noble feats, and having thereby proved their inherent nobility, albeit devoid of hereditary descent, be advanced to rank and station. This encouragement to individual prowess led to exertions on the part of those anxious for distinction, while the possibility of by merit obtaining consideration rendered the aristocratic institutions of the times more tolerable. For, indeed, without some modification, a feudal aristocracy was inherently vicious in its constitution, and inimical to the production of any great or noble qualities. Unless there be some chance of nobility being conferred upon personal grounds, a great motive to exertion is dormant; and although during the Crusades personal courage and warlike qualities had a degree of respect paid them, to which maturer ages hesitate to accord, yet subsequent times have derived advantage from the distinction of other qualities, and the promotion of a different kind of merit. The vast numbers travelling to Palestine, and remaining there, during the Crusades, led to the extension of commerce in the Mediterranean Sea. The protection which they enjoyed from the armies of the Crusaders enabled the Italian merchants to lay the foundation of their commercial greatness. Their shipping was frequently employed in transporting the crusading armies, and in supplying their various wants when arrived at their destination. For this transport service, considerable sums were paid to the merchants of Genoa, Venice, and Pisa; besides which, many privileges were granted to them in all settlements of the Christians in Asia. This intercourse led to the more extensive introduction of the commodities of the East into Europe, and rendered essential service to the improvement and civilization of the Western nations. The Orientals were far in advance of the Europeans in many of the products of agriculture and articles of commerce; and the frequent communication opened up in the first instance by the holy wars, was followed by various practical improvements in the arts of civilized life. Damascus and Egypt were famous for artificers in iron, and attained an eminence in the manufacture of arms. The swords of Damascus were remarkable for their temper, the art of working in steel having been there pre-eminently studied; and there many a trusty falchion wielded in knightly combat was forged. From the same place was imported, originally into France, a species of plum, which is now popularly known by the term Damson, which is a corruption of Damascene, derived from Damascus. Windmills were an invention of Asia Minor, and were first introduced into Europe about the time of the Crusades. Tyre was celebrated for its glass, which was brought to a very high degree of perfection by the ingenuity of its workmen; and from this ancient mistress of commerce was the art transferred to Venice, where it was prosecuted with transcendent success. In Syria and Greece the preparation and manufacture of silk were understood and practised; and, in the twelfth century, we read of the artisans of Greece being imported into Sicily, where, as well as in Italy, the mulberry tree and the silk manufacture so successfully flourished, that the Sicilians and Italians soon became superior in the manufacture of silk to those from whom they derived the art. In Syria was cultivated the sugar cane, with which the Saracens were familiar, and by whom the art of preparing sugar was communicated to the European continent; while Venice claims the invention of refining it. Thus commerce received a stimulus which exercised a considerable influence on the whole system of modern Europe. After noticing the state of vassalage of the lower orders of the people, in the feudal times, Mr. Caw observed, that this had been corrected by kings, who found it necessary to oppose to their haughty and imperious barons, a new power—that of the people. To the towns were granted the privilege of governing themselves; and the kings gave them charters, whereby were secured to the inhabitants certain immunities. Among these was the right of accumulating property; for it would serve to illustrate the manners of the times to observe, that this privilege was not permitted to the villains, as they were called, under the feudal system. If, indeed, there was not security for property, men were not likely to take any pains to acquire it; but, when they were certain that they were in their dealings gaining a profit for themselves, independent of the demands of any feudal lord, they naturally banded together for purposes of protection, and formed themselves a defence for the produce of their industry. About the time of the Crusades, the oppression of the feudal barons had become intolerable to the people, who were willing to gain protection as best they could; and the freedom which in many countries it required generations to achieve, was more speedily produced in the cities of Italy. So long as they remained under the cold despotism of feudal lords, the people had neither spirit nor energy; but when, during the period of the Crusades, commerce was increased, the desire for civil liberty also extended. It is worthy of remark, that in the mercantile part of Europe was first made that inroad into Gothic barbarism of which we now reap the fruits; that, though the Crusades were carried on in all the spirit of military glory, co-ordinate with them was the spread of commerce in the Mediterranean Sea; and that liberty seems, then as now, ever to have been the handmaid of industry and the useful arts; and if we be unwilling to yield to the opinion, that the Crusades exercised such an influence as has been attributed to them, it must at least be admitted, that commerce and the arts of peace have always been the grand causes of sound and rational liberty, and the promoters of learning and intelligence. Mr. Caw next entered into a notice of the institutions of chivalry, which he said had received much improvement from the Crusades. He also

adverted to the religious and military orders of knighthood, which had their rise in that period, and had for their offspring in modern ages, the orders of the garter, thistle, Bath, and St. Patrick, in this country, and various others on the continent. The Crusades interwove the institutions of Christianity and the church, with the military character of knighthood, and thus elevated and improved the knightly character, especially in the qualities of honour, liberality, magnanimity, courtesy, fidelity, and piety; and led to those improved manners which were the precursors of the politeness of modern days. The ancient knight was the prototype of the true gentleman of modern times. Then chivalry had done much to elevate woman to her proper sphere in society. Such, then, were the influences, which the Crusades, directly and indirectly, had appeared to him to bring into operation to elevate and refine the manners, and to improve the general character of the people of Europe.—(Applause.)

The CHAIRMAN, after thanking Mr. Caw for his excellent paper, said, the importance of chivalry in the great work of human civilization was a subject of deep interest, and worthy of our closest consideration. No period of history better deserved the attention of the moralist and the scholar, than that of the middle ages; and, although it was to be feared that the highly-coloured picture handed down to us of chivalry and the times in which it flourished, had led to erroneous opinions of the power it might have on the progress of general improvement, yet, he believed, many things might be said in its favour, and he bent to what Mr. Caw had said in its favour. Mr. Caw had thought it was a speculation for the curious to find the reason for the continuance of the chivalrous feeling during so long a period as two centuries. It was difficult for us, who had the springs of knowledge brought to our own doors, and the waters of Christianity offered to our very lips, to conceive the joy and enthusiasm, the spirit of curiosity and enterprise, which impelled the knight to risk all dangers, to submit to all trials, so that at last he might ascend Mount Horeb, where Elijah heard the voice of the Eternal, and might bathe his temples in the sacred waters of Jordan; or kiss that hallowed dust which had received the tears and sorrows of his persecuted Saviour; it was difficult for us, who received the greatest of God's blessings as a mere matter of course, to place ourselves in the position of those who were debarred these blessings, and try to fathom the nature of that religious enthusiasm which had vitality enough to exist for almost two centuries.—Mr. ABSALOM WATKIN said, perhaps it would not be difficult to find a reason why the spirit of chivalry continued for two centuries. Europe was then threatened by the Saracens; and, at the time of the first Crusade, the Grecian empire was in imminent danger. The ambassadors of the Greek emperor appeared at the council at which the Crusade was resolved upon, to supplicate assistance from the western nations; and every country of Europe, in the persons of its pilgrims, had been insulted and outraged by the Saracens. In considering the origin of the Crusades, we had to take into account the real danger of Western Europe—the danger lest the Saracens, advancing with united forces, should over-run and conquer and despoil a divided continent, such as Europe then was. We must recollect, that at that time the Saracenic and Turkish power was much more formidable than it had ever been since; and it was to oppose that power, as well as to avenge the wrongs which the European pilgrims had suffered, and also to rescue from desecration by the infidels the sepulchre of our Saviour, that the Crusaders took up arms. The same motives existed throughout the whole period of the Crusades. As to the pilgrims, some were murdered; all were insulted; all had seen the sacred places defiled. Those pilgrims were very numerous; for in our own country, in the reign of Edward the Confessor, monthly packets were regularly sailing from the port of London to the ports of Syria, purposely to convey the pilgrims. Generally speaking, he believed people were not aware of the extent of communication then existing between European nations and the Holy Land, and had no adequate idea of the commerce of that period. There must have been a vast amount of shipping to convey, as was done in the first Crusade, 100,000 men-at-arms, with their horses and grooms; for, when the forces of the first Crusade assembled in the plains of Nice, they amounted to more than 300,000, and amongst them were 100,000 men-at-arms. If we consider for a moment the quantity of ships that would be required for all these men and horses, we must feel that the commerce which existed at that period must have been far greater in extent than was generally imagined. He believed that we really knew very little of the economical and industrial history of those times. Hitherto history had chiefly been a record of men's crimes and misfortunes, and of the pillaging and devastating of countries, and not of their industrial progress. One great benefit of the Crusades was the repose which they gave to Europe. Previously war was perpetual. Every petty sovereign was lord of his own territory, and frequently at war with his neighbours; and to such an extent was this carried, that the church had to interfere, and what was called "the truce of God" was proclaimed by the ecclesiastical authorities. In the Crusades, the truce of God was published for three years; the possessions of those who went to fight for the sepulchre were placed under the protection of the church, and her anathemas were hurled against all those who should violate the property of the champions of Christendom. That repose in Western Europe was of great importance to the progress of the arts and of commerce. Another great advantage derived from the Crusades was the safety which they gave to Europe. If those expeditions had not taken place, it was probable that Europe would have been subjugated by the Mahometans; but the Crusades held them back from the time of Mahomet's conquests, for a period of 440 years, and by that means gave the people of Europe time to improve themselves, and become strong: and when Constantinople did fall before the Turkish power, very little impression was made upon the rest of Europe; so that that was one great advantage derived from the Crusades.—(Applause). With respect to the influence of the Crusades upon manners, there was a remarkable passage in the works of Madame de Stael to the effect, that the Crusades assembled together all the gentlemen of the European states, and, by bringing them into general intercourse, formed a European civilization. That was undoubtedly the case, and formed another of the advantages of the Crusades; but their great advantages were in the repose and the safety which they secured for Europe. He had heard Mr. Caw's paper with great pleasure. The subject was one which had never yet been sufficiently considered; upon which great ignorance existed; and the investigation of which would amply repay those who would commence it.—(Applause.)—Mr. CAW said, he attributed the industrial arts and the arts of peace, of course, involving commercial pursuits, to the Crusades. He held it quite true, that to military power a great deal of civilization was due. In fact, it was greatly to the Roman power that we owed our present institutions, and the first civilization of the country. But although that had been the case before, it did not follow that it was always to be the case hereafter. Though war had been, and was still, the civilizer of mankind, it was not of itself that it was so: the instruments of civilization were the consequences resulting from war. When a powerful nation conquered a more barbarous nation, then its institutions, were diffused through the conquered nation; and thus the subjugated nation derived their civilization.—Dr. BARDSLEY said he had been much gratified with the paper, and he fully agreed with all Mr. Caw had stated as to the influence of the Crusades upon the manners of the people. He thought they had also led to negociations and treaties, which ultimately led to the art of diplomacy. A knowledge of geography had also been extended, and especially a knowledge of Asia. He differed from the gentleman who had said there was much intercourse between Europe and Asia previous to the Crusades. One of the most important results to civilization was derived from the state of Byzantium, or the Greek empire, at that time. The Greeks then possessed the various arts and commerce. In the first Crusade the chiefs were entertained with great hospitality for six weeks, by the Emperor Alexius Comnenus; and they thus had opportunities of acquiring information, and of seeing the effect of the polite arts.—Mr. A. WATKIN, as to the justice of the question, held that there never had been a more just and necessary war than the first Crusade, for the reasons he had already given. As avengers of the wrongs of their citizens and pilgrims, and as allies of the Greek emperor, against their common foe, the nations of the west were perfectly justifiable in that holy war.—(Applause.)—Dr. BARDSLEY questioned the fact of the Greek empire being in danger from the Saracens, who, he said, had never advanced far beyond Palestine, and had certainly never invaded Constantinople at that period, but long subsequent to it.—Mr. A. WATKIN said that the Mahometans had advanced towards and threatened Constantinople, and a Mahometan state under Soliman existed far in advance of Palestine. The Emperor Alexius Comnenus appeared by his ambassadors at one of the councils, pleading the cause of the Greek empire, and confessing his inability to repress the infidels. Peter, the hermit, whom it had been the fashion to represent as a fanatic and a madman, was, in truth, a man of great virtue, eloquence, and ability. After some farther controversy as to whether Constantinople was or was not menaced by the Saracens, and in danger from them,* Mr. CAW said, that not only

* A quotation or two from "Mills's History of the Crusades" may dispose of this matter:—"Constantinople trembled for her safety, and the Emperor Manual VII. about the year 1073, supplied the aid of Pope Gregory VII."

Peter, but Bernard also, was a man of most undoubted piety and virtue, and displayed all that was admirable in the human character. Their error was in supposing that the work of the Crusades was an imperative and sacred duty, paramount to all others. But he believed them both to be sincere and earnest in doing what they believed to be right, and doing it with energy. —Mr. J. W. FRASER thought, that if the subject of the paper were followed out, it might develope a great deal more than that of which Mr. Caw had simply given the outlines."

DOMESTIC IMPROVIDENCE AND PAWNING.

Mr. Mott, the contractor for Lambeth workhouse, a most intelligent witness, gives highly valuable evidence on the subject of pawning:—

"In the course of my experience and investigation, I have had many thousands of duplicates of articles pledged by the poor; and I have found that nearly all the articles pledged by these classes are at sums from 3*d.* to 1*s.* and not exceeding 1*s.* 6*d.* each pledge. It is notorious to those acquainted with the habits of the people, and it is indeed admitted by the paupers themselves, that nine out of ten of them are pledged for liquor. The immense proportion of these pawnings were by women, and chiefly of articles usually deemed essential to their use or comfort, such as handkerchiefs, flannel petticoats, shifts; or household articles, such as tea-kettles, flat-irons, and such things: these articles being always in requisition, they are usually redeemed in a few days, and very frequently the same day. I made a calculation of the interest paid by them for their trifling loans, and found it to be as follows:

		Per Cent.		Per Cent.
A loan of 3*d.*	if redeemed same day, pays interest at the rate of	5200,	Weekly	866
4*d.*		3900	,,	650
6*d.*		2600	,,	433
9*d.*		1733	,,	288
1*s.*		1300	,,	216

Mr. Chadwick has a valuable note, on the same subject, of the improvidence of the poor in their dealings:—

"On inquiry into the modes of life of the labouring classes, I found some of them, with comparatively high wages, living in wretchedness; whilst others, with less wages, live in respectability and comfort. The effect of economy is more strikingly marked on comparing the condition of persons of other classes, such, for instance, as merchants' or lawyers' clerks, with salaries of £50 or £60 a-year, with the condition of mechanics earning from 30*s.* to 40*s.* a-week. The one will be comparatively well lodged, well fed, and respectable in appearance; whilst the other lives in a hovel, is badly clothed, and in appearance, as well as in reality, squalid and miserable. Many instances occur where a clergyman, or an officer on half-pay, maintains a family on less than £100 per annum; mechanics who during nine months in the year earn from 50*s.* to £3 a-week in the metropolis, are frequently in the workhouse, with their families, during the winter months. In the course of my inquiries as to the condition of the working classes, a grocer residing in the metropolis, in a neighbourhood chiefly inhabited by the lower class of labourers, observed that they are the worst domestic economists, and that if they had the intelligence, they have the means of greatly raising their own condition. He stated to me, that the working men habitually purchase of him the smallest quantities of the commodities they want. They come every day, for example, for a quarter of an ounce of tea for breakfast. This they do, though in regular employment, and receiving their wages weekly. To estimate their loss on this mode of purchasing, he pointed out, that in a pound of tea they have to pay him, first, for the labour of weighing sixty-four quantities instead of one. To this loss might be added their own loss of time in running to and fro sixty-four times to the shop instead of *once*. Secondly, for the additional quantity of paper used in wrapping up the tea. The paper which will wrap up a pound of tea will only wrap up sixteen quarter-ounces; consequently, the purchaser of sixty-four quarter ounces must pay extra for the wrappers of forty-eight quarter-ounces. Altogether, he considers that the labouring man pays not less than 6*d.* a pound, or the value of a pound, or pound-and-a-half of meat extra, for every pound of the low-priced tea he purchases. Nor is this the only loss. He is accustomed to consume the whole quantity purchased, though a less quantity might often suffice; all goes into the pot, as he will not leave, or, as he calls it, 'waste,' so small a quantity. And so it is with all other commodities."

CIVIC NOTIONS OF PROPRIETY.

In a report of a dinner given on a recent occasion, by the Mayor of Hythe, we find the following among the toasts and glees:—

"The Archbishop of Canterbury and Clergy of the Diocese."

In alluding to his Grace, the Mayor bore testimony, from personal observation, to the exalted character of that eminent Prelate, whose Christian virtues were known throughout the entire civilized world; and he was proud and happy to number among hi guests, on this occasion, *so many clergy of the diocese.* (Three times three.)

Glee—"*With a jolly full bottle.*"

The Rev. K. Bailey, Rural Dean, returned thanks.

It was to one of these defects, that of self-esteem, that Bishop Palafox attributed the cause of his relaxing after his conversion, and of his having very nearly lost himself for ever: since, says he, although I was but little humble, I suffered myself to believe that I was really humble; and at the time that I did my endeavour, and was earnestly desirous to be good, I was wont to presume that I was already really good: and this hidden pride obliged the divine goodness to instruct me, to the end I might see, that I was not good, but wicked, and weak, and miserable, and full of pride, of sensuality, of infidelity, and a prodigal contemner of the blessings of divine grace.

Again, "The loss of Georgia and Armenia was quickly followed by other disasters, and the Turkish power advanced to Constantinople." Then we are told, that Soliman subjugated the territories between Syria and the Bosphorus, and fixed his capital at Nice, in Bithynia. Again, "While the fortunes of Constantinople stood on a perilous edge, the Emperor [Alexius] implored all Europe to arm itself against Asia." "It seems, from Du Cange, that Alexius entreated succour not later than the year 1092." "Although the versions of his letter differ materially, yet there is a strong tone of misery and humiliation running through them all." In March 1095, the legates of Alexius were admitted to the Council of Alexius, in order to show the necessity of driving the Turks from the confines of Europe. In the speech said to have been delivered by Pope Urban II. at that council, he is made to state, that the infidels had "seized Syria, Armenia, and all Asia Minor, (including nine provinces), and now (he says) they insolently domineer over Illyricum and all the higher countries, even to the sea, which is called the Sea of St. George."—These extracts will set at rest the point in question.

ADMISSIONS OF THOSE OUT OF THE CHURCH.

"Mr. Ward's Ideal of a Christian Church."

(SECOND NOTICE.)

THE author next proceeds to consider how far he is liable to blame for finding fault with many practices in the Anglican Church, and for expressing admiration of religious services and practices in Catholic countries; and here many parts of his work may be profitably dwelt upon, not only by Protestants, but by those amongst ourselves labouring and ardently sighing for the restoration of this noble country to the Unity of the faith. An acknowledgment no less beautifully expressed than true is here made to Saint Ignatius and to other writers.

"About the time when the Church of Christ was harrassed, and outraged, and insulted, by the foreign Reformers, within the Church, appeared the 'Spiritual Exercises' of St. Ignatius; a work, which all who have given deep and careful attention to it, and, far more, those who have used it practically, extol in terms of eulogy, which those who (like myself) have not done so, can hardly bring ourselves to believe is not exaggerated. On the basis of that miraculous work has been reared the whole scheme of occasional retreats, daily meditation, daily general examen of conscience, particular examen, and the rest, which is at present the very vital principle of the Roman religious system. This scheme it is, from which we may really hope to derive remedies for our present need, of proved efficacy, and of the profoundest wisdom; not by the insane course of servile and literal imitation, but by bringing with us to the study of that scheme a deep and habitual knowledge of the English feelings and habits of the day, and carefully adapting whatever proposals we may make to the exigencies of those feelings and habits.

"It will be a great relief to many, who justly claim at our hands the deepest reverence and sympathy, when they are told that the name of St. Mary is so little prominent in these Exercises, or generally in the whole scheme of discipline founded on them, that it hardly escapes omission. And I will say plainly, that nothing, in my judgment, would be fraught with more omnigenous mischief, or would deservedly incur God's heavier displeasure, than any attempt to introduce generally among us at the present time any of those devotions to the Blessed Virgin, which occupy so prominent a place in foreign Churches. But having said this boldly, I will also say with equal boldness, that this opinion implied no adverse criticism whatever on foreign systems as they exist."

And again:

"We should not be more surprised than pleased, if Mr. Maurice could show us in Protestant writers any knowledge or realization of these subjects, which can for very shame be *compared* with that displayed scientifically by St. Thomas and the moral theologians who have followed him; and practically by a hundred such works as 'The Spiritual Combat,' St. Francis de Sale's 'Love of God,' St. Alphonsus Liguori's 'Sermons,' and 'Preparation for Death,' Salazar's 'Sinner's Conversion Reduced to Principles;' we may be allowed to add Mr. Newman's Sermons. We keep St. Ignatius's 'Spiritual Exercises' for a separate place, since the wonderful insight into such subjects which that work displays, has led many to think it inspired, in a lower sense of the word.' 'On Mill's Logic,' p. 409, note."

Amongst all our minor devotions few shock so much at the first those who are disposed to look favourably at our creed, as the Rosary, and, it must be added, few please them more when they have fully comprehended the Catholic faith, and especially the objects of this simple practice. Hear what Mr. Ward says of it:

"Every invocation they address to her not only does not put her before their minds in the place of Christ, but imprints more deeply on their conscience and imagination her infinite inferiority to Him. For instance, the Rosary, the use of which is continually thrown in their teeth, would most certainly tend very powerfully to this latter result. It consists in meditation on fifteen mysteries of St. Mary, in all of which, except two, our Blessed Lord Himself must be in the mind of those who meditate; and in almost all of these, must be so in their mind as forcibly to impress it with a sense of her infinite subordination to Him."

He does not, however, by any means approve of the conduct of those who, travelling abroad, and becoming members of our Church, think it right directly they return to introduce usages and forms quite alien to the character of the people, and who are critical exceedingly on the clergy of this country, as being cold and cowardly cautious, because from intimate acquaintance with the state of mind in which their dissenting brethren are brought up, and from a natural difference of character, they feel it unwise to introduce all such peculiarities.

"For example, I have seen questions like this: "Is it possible that writers in the British Critic can desire the introduction among us of the state of things we witness in Belgium or Normandy, nay, in Naples or Palermo?" The very question points to the answer that must be given. The respective Churches of Belgium, Normandy, Naples, Palermo, *differ from each other* in numberless matters of ceremonial and observance, of usage, discipline, ecclesiastical taste, nay, and in many minor points of religious opinion: which, then, of the four are we to adopt? What can be more preposterous than the fancy of our gravely endeavouring to imitate the external gestures, as it were, and demeanour of some foreign system, while all the habits of our mind, all our thoughts, feelings, and dispositions, are in marked contrast with that system?

"The only legitimate office of the external framework and constitution of a Church, is to be, first, the expression, mould, and protection of a certain given religious spirit; and, secondly, the mode by which this spirit is brought to bear upon a certain given condition of society; to pay any serious regard to it, on any other principles, is the certain road to the hollowest and most hideous formalism. Let us learn, to the best of our power, to understand and appreciate the various exigencies, tendencies, tastes, capabilities of the modern English character, and in proportion as we succeed in our attempts, by help of such knowledge, to promote and forward the growth of this same Catholic spirit, the latter will clothe itself in whatever external envelopment may be found ready at hand, which it will quicken, enliven, and re-create, adopting it as the organ of its expression, and the minister of its will.

"What *will* be the external manifestation of Catholicism in England, is a question, then, which it is idle to ask; but we may be very certain what it will *not* be; it will not be the same with its manifestation in Belgium or Normandy, Naples or Palermo.

"Catholicism is something moral and spiritual, not formal, external, circumstantial; in doctrine, in sentiment, in principle, ever one and the same; but elastic and pliant to adapt itself to all conceivable circumstances, vigorous and full of life to cope with all conceivable emergencies.

"Let a number of serious and Catholic-minded men meet together; how very far will they be from exhibiting any artificial conformity to some external and partial standard! and yet for all this, a like-minded observer will very easily discern, by means of indications far too 'subtle, delicate, indirect, and spiritual,' to admit of analysis and formal expression, the essential oneness of principle, which animates and informs those accidental diversities of character. What, then, would be thought of some disciple in the school, who being desirous of conforming more fully to the Catholic model, should copy

the expressions and gestures, or even the argumentative methods and political opinions, of some one amongst their number, instead of attempting, by legitimate means, to lodge more deeply within his heart that essential principle, which is common to them all? The application of this, from individuals to societies, is obvious."

How frequently do we hear the upholders of Protestantism speak of their ecclesiastical system as primitive or apostolical, and we are charged with having made alterations in the models left us by our earlier teachers! Mr. Ward enters into these assertions, and proves that from the beginning of Christianity no temporal power was allowed to interfere in the Church's government, as do Protestant princes. The Queen appoints the bishops; she alone can appoint fast-days; she exercises functions in this country's Church in a word which during the first five centuries no secular authority dared to usurp. But not only in government, but in liturgies, has this interference been exercised by the temporal power within the last three hundred years.

"Proceeding from our Articles to our Prayer Book, and looking first at the most sacred portion of the latter, the order for Holy Communion, we find alterations so great to have been made by our Reformers, that even in an apologetic letter, deprecating the suspicion of Roman tendencies, nothing but the most indignant language could express Mr. Newman's feelings on the subject. 'The original Eucharistic form is with good reason assigned to the Apostles and Evangelists themselves. This sacred and most precious monument of the Apostles our Reformers received whole and entire from their predecessors; and they mutilated the tradition of fifteen hundred years. Well was it for us that they did not discard it, that they did not touch any vital part; we have it at this day, a violently treated, but a holy and dear possession.'*

"In the following instances too our variations of ritual are very great from the Church of the Fathers, and which I mention on the authority of a friend (a clergyman of our Church), who is very well versed in their writings, and is ready to mention his name and defend his statement should it be called in question. He says that universally in early times that unction was used both in Baptism and in Confirmation; that Exorcism was also used in Baptism; that the Consecrated Host was reserved for the sick and the dying; that water was invariably mixed with the wine; that solitaries frequently, for a length of time together, received only under one kind; that *prayers for the dead were universal* in the Ancient Liturgies.

4. "From formularies of worship we naturally turn to institutions of formal discipline; and here again the same friend must be taken as authority for the following statements. Public penance was universally required for public sins; no one might receive the Eucharist otherwise than fasting; it was necessary to go through certain minor orders, before admission was possible to the diaconate or the priesthood. On the celibacy of the clergy, I cannot do better than quote part of a note to the Oxford Translation of 'Fleury's Ecclesiastical History,' which I have already introduced in the British Critic. 'Earnestness and persecution seem at first to have superseded the use of canons, and all but readers and singers preserved continence. But no sooner had Constantine granted the Christians in Spain liberty of worship, A.D. 306, than we find a council at Eliberis requiring continence of all clerks, "positis in ministerio;" and no sooner was universal toleration proclaimed, A.D. 312, than we find two councils at Neocæsarea and Ancyra, both A.D. 314, enforcing the law of continence.'† Can any thing show more distinctly than this, not the difference, but the fundamental opposition of our present feelings and habits to those of primitive times?"

* Letter to the Rev. Dr. Faussett, p. 46, 7.
† p. 182.

The absurdity of the Anglican Church styling itself the *Catholic* Church, and yet *protesting* against nearly every other Church, is admirably treated, and here occur some excellent passages on the Unity of the Church.

"A local Church remains separate from all the remaining Catholic Body, *the Roman See inclusive*, on the ground of the very grave and serious doctrinal errors, enforced by that body as truths necessary to salvation. Such is the 'high-church' theory at its greatest advantage; and, for all that I am here saying, it may be very true and 'necessary for these times:' but what, think we, would St. Augustine have said of a local Church, which should have allowed itself to form such an opinion, concerning those whom it acknowledges to be branches of the Catholic Church? St. Augustine, with his vehement denunciations of the Donatists, with his 'securus judicat orbis terrarum?'

"And 'has there not in fact been *a great corporation, or continuous body politic, all over the world*, from the Apostles' days to our own, bearing the name of Church; *one, and one only?* Has it not spread in spite of all opposition, and maintained itself marvellously against the power of the world? Has it not ever taken the cause of the poor and friendless against the great and proud?

"Yes; one 'great corporation,' one 'continuous body politic;' containing *within* 'governors and governed, with determined relations, with a fixed constitution and laws, with sanctions and punishments;' carrying with it 'the exhibition to those *without* of an united body acting externally in a specific and corporate character;' with 'the fullest sympathy and intercommunication of its respective members, and united zeal against their common antagonist;' with 'observances, forms, what we may call etiquettes, nay, even a language of its own, by help of which its subjects have the bonds of union more closely drawn, and more fully realize their separation from those without.'* Such is the picture of the Church Catholic, which an ordinary inquirer would derive from all primitive Antiquity: not very different from this in substance is the Church Catholic, according to the Roman doctrine, at the present day; but most strikingly, broadly, signally, contrasted with this is the present face of the Church, on any Anglican theory.

"We count ourselves a branch of the Catholic Church, yet 'we are in fact cut off from the whole of the Christian world; nay, far from denying, in a certain sense, we glory in, that excommunication, and that under a notion that we are so very pure, that *it must soil our fingers to touch any other Church whatever upon the earth*, in North, East, or South. How is this reconcilable with St. Paul's clear announcement, that there is but one body as well as one spirit; or our Lord's, that 'by this shall *all men know*,' as by a note obvious to the intelligence even of the illiterate and unreasoning, 'that ye are My disciples, if ye have love one to another:' or again, His prayer that His disciples might all be one, that the world might know that 'Thou hast sent Me, and hast loved them as Thou hast loved Me.' *Visible unity would seem then to be both the main evidence of our religion, and the sign of our spiritual adoption;* whereas we English despise the Greeks, and hate the Romans, and turn our backs on the Scotch, and do but smile distantly upon the Americans. We throw ourselves into the arms of the State, and in that close embrace forget that the Church was meant to be Catholic; or we call ourselves *the* Catholics, and the local Church *our* Catholic Church,† [i. e. as though our Church were Catholic

* "On Whately's Essays," p. 260.
† Thus Mr. Palmer objects (p. 56.) to my saying, that "the exemption by special gift from venial sin is believed *by most Catholics* to be a privilege appertaining to the Blessed Virgin" as "identifying" "Romanism with Catholicism." Now certainly upon "high-church" principles my statement is literally true: all Roman Catholics, and all the Greek separated Church, hold the belief in question; and, upon such principles, these together certainly amount to "most Catholics." It is plain, then, that Mr. Palmer's objection is to calling foreign Catholics by the simple *name* of Catholics; while he himself employs that name (p. 67.) in speaking of members of our Church. This is precisely an instance in point.

in some higher sense than e. g. the Spanish or the Neopolitan Church is Catholic] as if, forsooth, by thus confining it all to ourselves, *we did not* ipso facto *forfeit for it all claim to be considered Catholic at all.* What increases the force of this argument is, that *St. Augustine* seems, at least at first sight, virtually to urge it against us in his controversy with the Donatists, whom he represents as *condemned simply because separate from the orbis terrarum*, and styles the point in question 'questio facillima,' and calls on individual Donatists to decide it by their private judgment....."

A few short extracts.

"These considerations render it equally impossible to refrain from the most earnest and almost indignant disavowals of the language adopted by many 'high churchmen' towards Rome.

"Can any one doubt that the British power is not considered a Church power by any country whatever into which it comes? and if so, is it possible that the English Church, which is so closely connected with that power, can be said in any true sense to exert a Catholic influence, or deserve the Catholic name?*

"But not only were these extremely high views held, in primitive times, on the essential importance of Catholic sympathy and visible unity,† the Bishop of Rome was also held in very peculiar honour and regard."

DR. FORSTER'S ADVICE

Of Fasting and Abstinence—intended for the use of those who desire to observe the Fasts of the Christian Church.

No. I.

I COME now to the consideration of practices which operate both on the body and on the mind, fitting us, in a high degree, for corporeal and intellectual exertion, and preparing us for meditation on the most profound subjects of human speculation. I do not mean to detract from the religious merit of penitential fasting and austerity, when I assert that these salutary observances may be rendered as useful to the bodies of those who are desirous to be strong, as they are to the minds of those who are devoted to the altar. For I can see no reason why both objects should not be blended together; since one great effect of abstinence and fasting is to set the body free from temptations to indulgence, and to releave the organs of sense from oppression, thereby rendering the mind of the penitent more fit for intellectual exercise. Nor can I help thinking that this double object was originally contemplated in the institution of fasting; since it is a custom which has prevailed, more or less, in almost every country, not being confined to Christianity, but being found, combined with ablutions and other wholesome practices, among Arabians, Jews, Indians, and, indeed, almost every nation of antiquity.

Old Cornaro, the well-known Venetian, is a wonderful example of the health that may be maintained on scanty food. He, in fact, by abstinence, repaired a constitution enfeebled by excess, at forty years' old, and afterwards lived to be above one hundred.

The proper employment of Exercise is a great assistant to abstinence, for by walking before dinner we prepare the stomach for our meals, and digestion is better performed. It is a wise regulation of some of the reformed Orders of St. Benedict, to enforce a daily portion of bodily labour: it is on this account that the Trappist is generally more healthy than the Carthusian; and that wandering Pilgrims and the travelling Friars are more robust than cloistered Virgins and Monks. It is a remarkable fact, that severe fasting is attended by less inconvenience to those who are in motion all day long.

I am convinced by the most elaborate researches into the subject, that there is a very close connexion between corporeal austerities, and power of mind: both have flourished, and both have declined together; they have gone hand in hand in past times, which were signalised by the most stupendous energies of science, learning, and sanctity; and the frivolous age in which our lot is cast, affords a melancholy example of their cotemporary destruction. But I shall confine myself here to the medicinal utility of such practices.

I would observe, in the first place, that if our fasts had been ordained by a council of physiologists, they could not have been better timed and adapted to the necessities of the case, than they are at present.

The Day of Abstinence prescribed by the Christian Church, in each week, will by all be admitted to be wholesome: occasional abstinence is known to be better than habitual low feeding; it affords to the stomach a useful alterative from our customary heavy food. This periodical restorative is a great improvement on ordinary temperance; and it is best done where it is done in the completest manner, by making a very light tea meal instead of a dinner. Baron Maseres, who lived to be near ninety, and who never employed a physician, used to go one day in every week without dinner, eating only a round of dry toast at tea. This may not suit everybody, but it is well adapted for those who might otherwise be tempted to risk the indigestion of a full watery dinner of fish and vegetables. Others might take the light sort of puddings with advantage, but I am persuaded that people in general, who complain that they cannot abstain, are beguiled into this belief, by mistaking the means; they should diminish the quantity as well as change the quality of their food, and then even the less digestible sorts would have a greater chance of being overcome by the powers of the stomach. Another important fact may be mentioned with respect to abstinence—that where the vegetable diet seems to disagree, the popular *pills of rhubarb and ginger*, now kept prepared by every druggist, may be taken with great advantage an hour before dinner. Where the bowels become costive, a pill composed of *three grains of rhubarb and two grains of aloes* may be substituted. Persons who have weak stomachs, or particular antipathies, should try a variety of things, till they find what agrees with them best. A change in diet is better than living too much on one thing; and thus we see why if a constant diet of vegetables were injurious, such a diet occurring periodically, would be a salutary alterative, even if its imaginary inconvenience were really greater than it is.

Fasting is a greater trial than abstinence; and, therefore, it has been recommended not to fast on one meal a-day, nor to go twenty-four hours without food, as the Jews do; but to eat a small quantity of bread, biscuit, or something solid for breakfast, and, if wanted, the same again at tea, having had a satisfactory repast at dinner. I believe the combination of fasting with abstinence to be a very good thing, and to be very useful to those whose affluence enables them, on ordinary occasions, to live well. I shall now say a few words on the periods of the fasts; for they seem to me to have been judiciously selected and fixed for those times of year when they would be the most beneficial. And first of all, the Lenten Fast occurs at a time when depletion has always been reckoned desirable, and, for many persons, necessary. After this fast got into disuse in the sixteenth century, the habit of bleeding, in the spring and fall of the year, became more general. But surely this unnatural mode of lowering the system, by draining away the fluid of life, cannot be so salutary as the milder method of diminishing the quantity and lightening the quality of our food, accompanied, as it ought occasionally to be, by mild opening medicines, taken at intervals, or according as necessity may require.

Some few persons, from habit, cannot fast without inconvenience; but I will venture to say, from past experience, that I could enable ninety-nine out of every hundred to do it, if they really wished it, not only with safety, but with advantage, by examining first their constitution, and then modifying their food and medicines accordingly.

We read of St. Ignatius of Loyola, that by the continual opposition which he had offered to himself in his mortifications and in his adversities which he had to suffer, he had come to such a point, that he appeared no longer to have any natural inclinations. The same also has been seen in many other servants of God.

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* British Critic, No. lix. p. 121, 2, 3.

† The Fathers generally, I believe, laid far more urgent stress on the doctrine of Visible Unity, than on that of Apostolical Succession.

GOOD THINGS FROM THE CALENDAR;

OR, FACTS AND THOUGHTS WORTHY TO BE KNOWN AND STUDIED DAILY.

February 16th. ST. ONESIMUS.

He was a Phrygian by birth, slave to Philemon, and converted to the faith by St. Paul. Having robbed his master, and being obliged to fly, he providentially met with St. Paul, then a prisoner for the faith at Rome, who there converted and baptised him, and sent him with a letter of recommendation to Philemon, by whom he was pardoned, set at liberty, and sent back to his spiritual father, whom he afterwards faithfully served. He was consecrated bishop and became a zealous preacher of the gospel, and was crowned with martyrdom under Domitian in 95.

February 17th. ST. FLAVIAN.

He was archbishop of Constantinople, and incurred the displeasure of Chrysapius, the favourite of the emperor, by his firmness, and by his zeal in defending the Catholic faith against the errors of Eutyches who denied the two distinct natures in Christ after the Incarnation, and whom St. Flavian had condemned in a council of thirty-two bishops and twenty-three abbots. Chrysapius bent upon his ruin, assembled a false council at Ephesus where every thing was carried on by violence and open faction, the holy bishop was deposed; and upon his appealing to the holy see, his opponents threw him upon the ground, and so violently kicked and bruised him, that he died within a few days a glorious martyr to the mystery of the Incarnation.

February 18th. ST. SIMEON.

St. Simeon was the son of Cleophas the brother of St. Joseph, became an early follower of Christ, and received the Holy Ghost on the day of Pentecost with the Blessed Virgin and the Apostles. He was the successor of St. James in the see of Jerusalem, which church he governed about forty-three years. At length, being accused of being of the royal race of David, and a Christian, after having undergone many tortures during several days, he was condemned to be crucified at the advanced age of one hundred and twenty years, being one of the last of those who had seen Christ upon earth.

February 19th. ST. BARBATUS.

He was born in the beginning of the seventh century, and in his youth laid the foundation of eminent sanctity by devout meditation on the holy Scriptures. Being ordained priest he began to preach with incredible zeal against vice, but laboured long to no purpose; yet he desisted not, but joined his exhortations with fervent prayer and rigorous fasting for the conversion of his people. At last, roused by his zeal and visited in mercy by calamities, they entered into themselves and renounced their idolatrous practices. Upon their repentance the zealous pastor was careful to cut off and remove all dangerous occasions of temptation to prevent a relapse. He was consecrated bishop of Benevento in 663 and died in 682.

February 20th. MANY MARTYRS,

In Phœnicia, whose number was so great, that their names are known only to God. Eusebius, in his history relates, that he was witness of many of their sufferings; that he saw these holy martyrs going from one torment to another without terror or dejection, but rather gaining strength from their tortures; that he saw young men, in the amphitheatre, waiting for wild beasts, and yet with their eyes and heart so fixed on God, as not to move when lions came roaring with open mouths to devour them. Thus by fire, sword, and beasts, infinite numbers were offered a holy sacrifice to God.

February 21st. ST. SEVERIANUS.

He was bishop of Scythopolis, and a zealous assertor of the Catholic faith against the errors of Eutyches. His zeal obtained for him the crown of martyrdom, for the soldiers led on by Theodosius, a violent Eutychian, seized upon his person, dragged him out of the city, and massacred him in the latter part of the year 452.

February 22nd. ST. MARGARET OF CORTONA.

She spent her youth in the greatest disorders. The sight of the carcase of a man, half putrified, who had been her gallant, struck her with so great a fear of the divine judgments, and with so deep a sense of the treachery of this world, that she in a moment became a perfect penitent; and, to repair the scandal she had given by her crimes, she went to the parish church with a rope about her neck, and there asked public pardon for them. After this she repaired to Cortona, made a most penitent confession, and was admitted among the penitents of the third Order of St. Francis. Having spent twenty-three years in severe penance, worn out with austerities, and consumed by the fire of divine love, she died on the 22nd of February 1297.

INFANT'S PRAYER.

Pure is the prayer from childhood's lip that flows,
Like early dew that glitters on the rose;
Blest are the infant hands that artless twine,
And knees that bend at meek religion's shrine;
Thrice blest the infant orisons that rise,
(Earth's sweetest incense) to the morning skies.
In after years, man's prayer to heaven is stain'd
By earthly passions in his breast retain'd;
Some darling vice, some fondly cherish'd care,
Some taint of human frailty mingles there—
But childhood's prayers, ere guilt's dark path is trod,
Inspired by nature, reach to nature's God;
By Him are mark'd (though here by man forgot),
Who bless'd young children and forbade them not;
Him to whose lip the task divine was given,
To teach mankind—of such bright hosts is heaven.

CLEANLINESS.

Cleanliness may be defined to be the emblem of purity of mind, and may be recommended under the three following heads: as it is a mark of politeness, as it produces affection, and as it bears analogy to chastity of sentiment. First, it is a mark of politeness, for it is universally agreed upon, that no one unadorned with this virtue, can go into company without giving a manifold offence; the different nations of the world are as much distinguished by their cleanliness, as by their arts and sciences; the more they are advanced in civilization, the more they consult this part of politeness. Secondly, cleanliness may be said to be the foster-mother of affection. Beauty commonly produces love, but cleanliness preserves it. Age, itself, is not unamiable while it is preserved clean and unsullied; like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel cankered with rust. I might farther observe, that as cleanliness renders us agreeable to others, it makes us easy to ourselves, that it is an excellent preservative of health; and that several vices, both of mind and body, are inconsistent with the habit of it. In the third place, it bears a great analogy with chastity of sentiment, and naturally inspires refined feelings and passions; we find from experience, that through the prevalence of custom, the most vicious actions lose their horror by being made familiar to us. On the contrary, those who live in the neighbourhood of good examples, fly from the first appearance of what is shocking: and thus pure and unsullied thoughts are naturally suggested to the mind, by those objects that perpetually encompass us when they are beautiful and elegant in their kind.

In the East, where the warmth of the climate makes cleanliness more immediately necessary than in colder countries, it is a part of religion; the Jewish law (as well as the Mohammedan, which in some things copies after it) is filled with bathings, purifications, and other rites of the like nature; and we read several injunctions of this kind in the Book of Deuteronomy.—*Addison.*

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